

Truth wears no mask, bows at no human shrine, seeks neither place nor applause:
She only asks a hearing.

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ALL ABOARD FOR THE FOURTH DIMENSION

By Dr. Nandor Fodor

HAVE YOU EVER wished to escape from a painful position by suddenly vanishing into thin air and finding yourself somewhere else?

It would be a welcome gift, one that could be turned to many uses.

Unfortunately, there is no technique that you could learn to render yourself invisible and to appear at a more welcome spot. Humanity has been hungering for such a gift since the dawn of history. Perhaps it was the flight of birds that suggested the idea to primitive man. Tales of magic carpets and cloaks of invisibility clearly show our yearning to escape natural limitations.

A trip via the fourth dimension would achieve it with magical simplicity. Three dimensions: length, breadth and height are well known to all of us. We can only move along these three directions. Mathematicians believe that there is a fourth direction of space. They cannot visualize it but they can work it out on paper. To give a scientific foundation to tales of vanishing mysteries all we have to postulate is that somebody somehow stumbled on this direction and promptly disappeared.

It sounds simple enough; and there are good analogies to make the vanishing plausible. Let us consider what life would be like in a two dimensional world. In Flatland there is only length and breadth. Thickness is an unknown conception. A circle is an absolutely closed space. Not so to us in our three-dimensional world. We can look into the circle from the direction of the third dimension: height. We could lift up a Flatlandite and deposit him outside the circle. The moment that we lifted him up he would

disappear from the sight of his fellow beings. The moment that we deposited him outside the circle he would miraculously appear in a strange land amidst strange people.

The same thing would happen to us if by accident or by the design of an inhabitant of a four-dimensional world we were moving.

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Dr. Fodor is the author of "The Encyclopedia of Psychic Science," "These Mysterious People" and the "Lajos Pap Experiments," the latter is Bulletin II of the International Institute of Psychical Research, of which Dr. Fodor was Director of Research. Dr. Nandor Fodor is by profession a psychoanalyst, and as such is a regular contributor to almost all psychiatric, psychoanalytic and neurological journals.

Toward Achieving World Peace

An open letter from L. Lloyd, President of the Spiritualist Church of South Africa.

(Editor's Note: The first letter on Attainment of World Peace was published in the March-April 1946 issue of SUNFLOWER.)

Johannesburg, South Africa
December 5, 1946

DEAR READERS:

We are now so near the Season of "Peace on Earth, Goodwill to All" that one feels constrained to review the progress towards Peace since the cessation of hostilities.

A candid review indicates a certain amount of progress, which only accentuates the lamentable state of man's mind, and that of nations, which are but groups of men. During the war the nations of each opposing side were bound together in the common object of victory, everything else being made subservient to it. No effort or sacrifice was too great to destroy the people and property of the opposing force. At last a weary World, torn with anguish and suffering, sets out on the pathway towards Peace.

With the example of co-ordinated effort and sacrifice in destruction, one would naturally conceive a greater co-ordination in reconstruction for Peace. Instead we find the selfish and mercenary nature of men and nations asserting itself to such an extent that they are only agreeable to Peace in terms of particular material and territorial advantages to themselves, irrespective of its effect on others. Consequently their outlook is permeated with suspicion, as illustrated in the recent European "Peace Conference!"

(Continued on Page Four)

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A NEW COLUMN BY TRALL ENGLE

WHAT CAN WE BELIEVE?

EDITOR SHOTZ has suggested this heading for a column which is the title of a new book which I have written and which is advertised in the columns of this Journal. It is truly indicative of these present inquiries into truth.

Truth is a term that while of itself it will admit of no flexibility yet, in practice, it is used to cover a mass of weird and varied facts. It is applied to both the inexorable verities and the imaginary and fabulous as well; just as man is able to understand.

For the purpose of sorting out these facts and discarding the chaff and securing the kernels of the verities that are TRUTH, science was born into the world. And thus science should be the basis for all belief whether materialistic or religious.

So, it shall be the purpose of this column to enquire into some of these things that we would know as truth.

Then let us ask: What truth should concern us the most? And I reply that those things that contribute to our natural welfare of both soul and body should most interest us here. Our progression as first, souls with bodies, and afterward, as souls who have outgrown our bodies and would not be hindered in the past use of their bodies from the loftiest beginnings possible, following mortal death, ascending into that elysian field where real life obtains.

Real religion covers this whole field. Jesus, the most profound religionist of all history, was not content to point out the decalogue for mankind and then consider his work finished. He enlarged and embellished it by his Sermon on the Mount and in all his teachings. He took a towel and stooping he washed the feet of his followers and said in thus illustrating his principles, "Go and do thou likewise." He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mat. 7-21).

Acting on this the early church arranged to live like brothers and attempted to put all Jesus' teachings into practice. Over two hundred years later we have Tertullian, Justin Martyr, and Origen and other Church Fathers making such expressions as this: "we have everything in common but our wives." They were practicing

brotherhood. We may smile at that unorganized way of setting up an actual brotherhood. But, with everyday evidence of Spirit, such as many Spiritualists enjoy, this kind of a brotherhood was a success for over 200 years. We do not know when these customs were discontinued. But they were such a success that Christianity grew by leaps and bounds. Christians sprang up everywhere. The Christians themselves were amazed. Their opponents were awestruck by the increase of their numbers.

In numbers there is strength and so long as the Christian principles were lived, Christianity grew. No one can say that early Christianity with its communal living was a failure. Christians were bruised, beaten, thrown to wild beasts, burned at the stake and tortured in many ways. The Spirit was with them. They were seeing visions, being healed, speaking in tongues and "discerning spirits" as Paul says, and they were so close to Spirit that they lived spiritual lives.

Today, with our complex machinery of production, to live such a life of "one for all and all for one" it would require high and complete organization. But there are men in the world today who contemplate such an organized, ideal society. Both this form of society and the Spiritual principles of Spirit Communion are frowned upon by both orthodoxy, who has long since deserted the religion of the early church in large measure, and our big-wigs of government, who have no cure for organized murder; War; but further preparation for war.

The Spiritualists of the world must save this world to the ideals of Jesus. It is our job. We can expect persecution if we attempt to follow the lowly Nazarene in an actual practice. Are we SALT, and are we HOT and not lukewarm? Here is a call to get behind this paper and these articles and LIVE our religion and mean it by our action when we say, "Lord, Lord."

—Trall Engle

NEW BOOKS OF INTEREST

THE ESSENTIAL UNITY OF ALL RELIGIONS Compiled by Bhagavan Das. 683 pp. Published in Banaras, India. Summarizes the one purpose of all religions: "... to bind the hearts of human beings to each other and to God; and the realization of the Self in all as the God in all and the consequent service of all as the service of God, is the perfection and completion of religion."

THE WORLD'S GREAT SCRIPTURES. By Lewis Browne. An an-

PURE SPIRITUALISM

DAISY GIBSON BUETTNER

A LIFE is like a tree — unless constantly reaching upward, it becomes bent, twisted, and deformed. Some trees are an inspiration and joy; some are bulwarks against storms and gales. Some trees have sharp needles which tear and cut; some have foliage soft like fur. Some trees have treacherous branches, looking strong but cracking under slightest weight. Some trees bear beautiful fragrant flowers; some, life-sustaining fruits, nuts, or berries. The warmth from some trees gives cheer long after they have been felled.

Some persons are a source of joy and benefit to all about them. Some are saturated with spiritual food to give out. Some have an attitude and speech which cut and make others suffer. Some bear no weight under stress. What kind of tree are you? Will earth still be blessed because you lived, after you have left it?

I want to be a tree that reaches,
high toward Heaven's dome;
I want to prove safe haven for all
wanderers craving home;
I want to bear a food to nourish
seekers as they view
My heights, and feel desire to
rise high in their lives, too.
I want to not let down the ones
who place their trust in me—
Oh, the most inspiring useful kind
is the tree I want to be.

"BRIGHT LIGHT charges a ribbon with a powerful healing ray," writes Gloria Rama, psychic healer and lecturer; address Box 498, Hackensack, N. J. "It (the ribbon is laid over a chair—one without nails—and, anyone who sits on the chair, and has faith in Healing Power, will feel the ray; likewise, the recipient will feel aid in the relief of pain. Miss Rama will demonstrate to any sincere group. Write to the above address for healing and lecture appointment.

thology of the Sacred Books of the ten great religions. \$5.

Contains the Scriptures of Babylonia, Egypt, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, Mohammedanism. Compiled and annotated with historical introductions, interpretive comments, decorations, and maps.

Books reported in this column may be obtained through the Occult Sciences Library Service,

SPIRIT NAME FOR BABY SISTER OF BRITAIN'S "PIN-UP" CHILD



John, Rosemary and Pauline Young

SPIRITUAL NAMING CEREMONY HELD AT WINDSOR, ENGLAND

On the eve of Mrs. Rosemary Young's birthday, Sunday, October 6th, 1946, the baby daughter of the medium, John J. Young and his wife was given the spirit name of "Stella," meaning "a star" during a lovely little ceremony at Windsor, Berks, England, at which many children were present.

The children brought their simple flowers; buttercups, daisies and clovers. These were placed around little Linda Marion in their tiny vases. Beautiful autumn blooms were abundant, and RED CLOUD, beloved North American Indian guide sprinkled a bowl full of multi-colored petals over the child, as he gave her her third, and spirit name of Stella. Red Cloud asked us to pray, that her soul might shine as a star throughout her life in this world and the world to come.

As the guide held the child in his arms, tears fell from the eyes of many a person present. The baby was good throughout the ceremony; except for an occasional gurgle while the guide addressed his words most especially to the children and to those in whose hands lies their spiritual welfare. While the guide held the child, she lay gazing into his face.

Her two and one-half year old

sister, little Pauline Ann looked on with awe and wonderment. She has been in a seance-room many a time among other children; but then, she was too young to take notice, but strange as it may seem, she pointed to her father with this unusual question: "Who is that?" Can it be that she could see the guide? Somebody whispered and told her it was Red Cloud, and her baby voice rang out—"Red Cloud." The guide smiled,—after he had named her baby sister, called her to him. When he placed his hands upon her head as if to bless her. The child stood there quietly, and then walked back to sit among the other children. Pauline must have seen clairvoyantly for the first time in September when she saw a spirit child; her father's spirit helper. She said that he was sitting on the floor beside her cot. Mediums always see this little chap sitting on the floor at John's feet.

When Pauline was five months old, she won the Berkshire Silver Cup as "The Perfect Specimen of Bonny Babyhood"; then her pictures were chosen by agents to appear in world-wide advertising:

but readers will be more interested in her as a potential medium. Her parents, relatives and friends feel certain that the child will display her psychic gifts in time to come. These two children are being brought up from the cradle to understand all that Spiritualism represents. Their father, Mr. John J. Young is a trance medium.

Red Cloud emphasized the fact that parents have a great responsibility towards children. Turning to Mrs. Young, he stressed the necessity to lead the little ones in the path of the Great Spirit of all Life.

It was a sweet, simple little ceremony; definitely a children's evening. It took place at six o'clock. The hymns sung included "Spirit Divine," "Summer Suns Are Glowing" and "All Things Bright and Beautiful."

Afterwards, the children and a few adults gathered around the table—in the center of which stood a white iced Christening cake with the traditional stork carrying a baby in a basket suspended by white cords from its beak.

HOME

John J. Young

My own dear land, where'er my
footsteps wander,
Ever to thee my heart still turns
again,
For thee my love grows ever fon-
der, fonder,
Till in its might it is akin to pain,
Ever to thee I'm bound by love
and duty,
No dearer land to me in all the
earth,
By all sweet ties of home and love
and beauty,
To thee I cleave, dear land that
gave me birth.

Yet I look on, beyond earth's
limitation,
To where a home of rarer vision
gleams,
Fairer than earth's most won-
derful creation,
Bathed in that light of heaven's
own morning beams,
There we shall meet, from every
clime and nation,
There we shall meet, in answer to
the call,
There we shall meet, in joyous
consecration,
Sons of one Father, brothers one
and all.



LINDA MARION YOUNG
whose spirit name is "Stella"

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Toward Achieving

(Continued from Page One)

How can Peace of an enduring nature be built on such a rotten foundation? Does not the fault lie with each one of us in our mental outlook?

Many industrialists invest their money and energies so that they may attain wealth and power, often forgetful of those who work for and are dependent upon them. On the other hand the employees band together to try and get more and more from their employers. All are actuated by the personal motive of **GETTING** instead of **GIVING**.

(Continued on Page Five)

POE'S "RAVEN"

A poem similarly constructed as The Raven by Edgar Allen Poe will appear in the March-April issue of SUNFLOWER. This poem was received seven years after the passing of Poe into the spirit world, through the mediumship of Thomas Lake Harris. The poem attempts to explain Poe's life, his mediumship which he little understood as such; the consequent distortion of spiritual truth received through inspiration, due to ignorance of Spiritual Law and the laws concerning psychic development. Extra copies of this issue will be printed in anticipation of the demand by Spiritualists and non-Spiritualists who shall find revealing knowledge in Poe's own explanation of the cryptic sentences of "The Raven." Please order extra copies in advance.

Toward Achieving

(Continued from Page Four)
What a frightful waste of energy and effort!

It is natural for us to make investments that we might receive a

good return on same, but why confine such investments to purely monetary things? Why not let us make investments in "human happiness" by bringing happiness into the lives of others? Not by carrying their "pack" for them, but by helping them to help themselves—a word of cheer and encouragement, a little material help, if necessary secretly given, but above all by the example of our own life. The joy of bringing a little happiness into the lives of others pays you many hundred per cent interest, and moreover can never be taken away from you.

Undoubtedly some will throw away your effort, but that does not detract from the kindly and helpful effort made. The doing of the deed tunes you into all thoughts of a like nature — the greater the effort the greater the attunement and the greater the reception. So you can afford it, can't you? This is not a platitude but an immutable law. It works. Try it.

Surely, such an outlook practiced by the individual—and he constitutes the thought of the nation—would bring us immeasurably nearer "Peace on Earth, Goodwill to all."

One could extend these thoughts considerably, but each one of us must extend them in accordance with our own desires and aspirations.

It is in such efforts that I send you my most kindly and helpful thoughts, that your own lives may exemplify the GIVING, especially in Service, thus becoming partakers in "The joy that passeth Human Understanding."

On behalf of this Church and the Spiritualist Union of South Africa, and also on my own behalf, I extend to you and yours our most sincere Greetings for this Season of the Year, and the wish that each Christmas will bring you still greater Joy and Happiness.

Sincerely yours,
L. Lloyd.

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OUINA

THE GENTLE INDIAN MAIDEN

Continued from November-December SUNFLOWER

Ouina's special forte is her 'soul readings,' as they are called. This work is totally unlike that done by the average psychometrist, as it deals entirely with the spiritual side of life. The nicest distinctions in mental, moral and spiritual relationships are made by her, independent of the physical attributes with which psychometry, as expressed by most mediums, usually deals. Ouina, however, goes directly into the spiritual, and does not require the mediumship of any material substance to bring her en rapport with her subject. In this respect, we may here state, she enters the field of pure psychometry, from the Greek psyche (soul), and metre (measure), and brings out its hidden wonders. To lead mortals into, and to cause them to comprehend the soul realm is the aim of this gifted spirit. She finds a purpose in all the phenomena of Nature, and clearly proves by her wonderful delineations that human lives are but the expression of a spirit, back of which is the soul. These individual souls are portrayed in a manner that reveals each one to its own consciousness, which ultimates in a perception of its spiritual attributes. Some of the most prominent men and women in our Nation's history have received these readings during the past forty-three years, and, whether Spiritualists or not, they have unanimously testified to the marvelous accuracy of the delineations. These soul readings have led many people to investigate Spiritualism, who, otherwise, would not have been interested in it at all.

Ouina has a happy faculty of expressing herself in verse, the meter and rythm of which are usually faultless, hence, the wonder and envy of poets and scholars, as they are often wholly unable to bring their productions into rhetorical or orderly form even with weeks of study. These poems are called 'Name Poems', each subject being given some poetic title expressive of the elements found by Ouina in the soul life of her subject. She has been most generous with these Name Poems, having unselfishly given poem after poem, at receptions to herself and medium. These poems have contained some of the rarest gems of thought that have ever emanated from a Spiritual source. The poetic principle has always been recognized and followed with the ut-

most precision and dignity of speech. Many of these poems have moved their recipients to tears, and have given them new courage with which to meet the battles of life; they have always encouraged those who have received them to seek the higher light of the spirit, and to endeavor to realize for themselves the truth of the reading.

No one can understand another until he first understands himself. Not less than thirty thousand of these Name Poems have been given by Ouina, through her medium's lips, during the years of her public ministry. Thousands of them have not been stenographically reported, hence are lost to the world toto. Others have been reported and are now held in stenographic notes, subject to the order of those who have received them. Mr. William Richmond, of Rogers Park, Illinois, has at least ten thousand of these poems that form, taken by him as they were given by Ouina, in all quarters of the globe, and as many more have been written out and are in the hands of the people to whom given. No two of these poems are alike and one person seldom receives a second reading, and never until the subject has outgrown the former. This fact shows the versatility of the controlling spirit, and proves that the medium herself is perfectly adapted to the work of revealing the truths of the soul world to the denizens of earth. It is hoped that these poems will, at some time in the near future, be collected and published for the benefit of the thousands to whom they were given.

In addition to these Name Poems, Ouina has given at least ten thousand other poems, on subjects taken at random from promiscuous audiences on all sorts of topics. These poems have been fully as perfect as the others in their rhetorical nature, and have confounded the would-

be wise man in all of the schools of thought. These poems generally follow all of the lectures given by our medium, and have always been reported with those lectures. In a literary sense, these poems are of great value, and when they are put into print for the reading public to enjoy, the poetry of America will be materially richer thereby. Let us hope that this wish may be consummated in the near future. Ouina has been the poet among the guides, and the work done in this sphere has been hers. Spirit Ballou says that he could not make a poem even to save his spiritual life, and has left it to Ouina to lead her medium into the realm of poetry which is described hereafter. This work has been such as to be considered a compliment to what has been done by the other guides, and must be studied and judged by itself.

We have given in the foregoing pages a mere outline of Ouina's work. One large folio volume could be more than filled with interesting matter, pertaining to the experiences of this highly progressive spirit. What we have given is authentic, and will lead our readers to a perception of the fields of thought transversed by Ouina, through which she has also led her medium, to whom she has ever been a loving friend and companion, as well as teacher and

(Continued on Page Twelve)

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All Aboard

(Continued from Page One)

fourth dimension. We would just vanish. Whether we would reappear again somewhere in this world would depend on the good will of our spiritus rector.

Here is then the possibility of a new Wonderland. Does it exist in imagination only? We cannot really answer this question until we find people who actually vanished via the fourth dimension and returned to tell the tale.

I heard one story myself, but regrettably, it was not explicit enough. It was told in the original Ghost Club of London of which I was a member. We gathered once a month over dinner and listened to whatever mystical adventure the brothers could tell. The late Capt. Pierce, a man of wide interest and travels told a tale which would have made Charles Fort's heart throb with joy.

It happened in the Canadian backwoods but it was never clear to him how. Something came over him just as he looked at his wrist watch. A moment later he was in new and strange surroundings, a hundred miles from the spot where he looked at his watch. The travel, of which he had no consciousness, was absolutely instantaneous and he felt none the worse for the experience. He was "caught up" as Philip when he disappeared from the sight of eunuch at Gaza and was found at Anatos, thirty miles away.

Capt. Pierce was a man of outstanding veracity. His story was accepted on his word. It struck me that this was a sensible attitude. What else could members of the Ghost Club do? Almost no amount of proof would be sufficient to establish such an extraordinary experience. Parallels from the Bible would not be accepted in this age as evidence of similar happenings. Prophets might have been carried by the

ed along the direction of the Spirit of the Lord, saints might have been raised up in the air by angels, witches might have been taken (and kept to do a good job) by the Devil, canny Scotchmen might have saved their face by bamboozling unsuspecting fairies into kidnapping them but in our modern times this means of travel should be reserved to those who have the tax collector at their heels.

Throughout the ages the mystery of vanishing has been the same. Only the explanation varied. The fourth dimension is the latest approach, and a comfortable one, too. You need not soil yourself with ancient superstitions. You can hang it all on the mathematicians' neck. They gave you a four-dimensional geometry. What right have they got to prevent you from making a personal entry into this world. Make a fascinating reality from their fourth dimensional abstraction and you may well find that the mother is not the only one who loves a mathematician.

Only what is this reality? No one knows. Plenty of people vanish yearly from every community. They just drop out of life. That is not our meat. We want to find people who vanish from the sight of others and reappear elsewhere without normal means of travel.

In the annals of Spiritualism many cases are recorded of mediums disappearing from locked rooms and appearing elsewhere. The most startling case, reported a few years ago, concerned an Italian nobleman, the Marquis Centurione Scotti, the owner of picturesquely Milesimo Castle near Genoa. The Marquis discovered that he was the possessor of mediumistic powers and to find out their extent he gave seances to his friends. One of these sittings, at which ten people participated, was extremely dramatic. This is how Signor Bonanno, the dean of Italian psychical researchers told the story:

"During the course of the sitting the Marquis exclaimed in a frightened voice: 'I can no longer feel my legs.'

"The gramophone was stopped. An interval of death-like silence followed. The medium was addressed, without answer, then he was felt. His place was empty.

"They turned on the red light.
(Continued on Page Eight)

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All Aboard

(Continued from Page Seven)
The doors were still securely locked with the key on the inside; but the medium had disappeared.

"All the rooms of the castle were searched. They could not find him.

"Two and a half hours passed when it occurred to the sitters to ask Mrs. Gwendolyn Kelley Hack to try and get into communication through automatic writing with her spirit guide, 'Imperator'.

"After several attempts in which at first only so much was written 'Do not be anxious, we are watching and guarding' and that 'the medium is asleep', correct information came through: 'Go to the right, then outside. Wall and gate. He is lying—hay—hay—on soft place.'

"The communication was signed by a cross. The place indicated was a granary in the stable yard.

"The great entrance door was found locked; the key was not in the lock. They ran back to fetch it and entering found a small door which had been previously overlooked. This door was also locked, the key being in the keyhole on the outside. They opened it with the greatest caution. On a heap of hay and oats the medium was comfortably lying immersed in profound sleep. When he regained consciousness and found himself in the stable he feared that he had gone out of his mind and burst into tears."

I had an opportunity to discuss this story with one of its principal figures, Mrs. Gwendolyn Kelly Hack, a novelist, the widow of an American physician. This is what she told me:

"Bozzano's account was absolutely correct. There was no possibility of the Marquis' slipping out from our midst unnoticed. His disappearance was totally unexpected and unexplainable. We were all upset and prey to the gravest anxieties when we could not find him.

"About my automatic writing I always feel very diffident. I did not like the suggestion that I should seek information about the Marquis' whereabouts in this manner. It seemed that I was being saddled with a responsibility to which I did not feel equal. All

I know about automatic writing is that when I place my hand on the table and let it go limp over a sheet of paper with a pencil between my fingers after a time my hand begins to write. Occasionally the writing which I get is signed by "Imperator" and a cross. I don't know who this "Imperator" is. They say he is a famous "spirit guide." But I am doubtful about the value and truthfulness of the communications which he sends through. In this particular instance, however, to my amazement, the message proved to be quite accurate and has led to the discovery of our vanished host.

"The Marquis himself could add very little to the story. When he felt his legs go, he asked for the hand of a lady sitter next to him. After having taken the hand he felt something descending over his brain and his face, he felt lighter and lighter, then fainting and that was the last he could recall."

Has the Marquis vanished via the Fourth Dimension? If so who engineered the vanishing? The spirits?

They have never been able to give a really acceptable answer to this question. They don't seem to know much about its dynamics. Happily they claim no monopoly for this means of rapid transit. So that there is hope that we may yet find a worldly talent, a new Alice who can give us a sane account of her disappearance, of the way she travelled and of the way she came back.

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Rev. Emil J. Schmidt

The above spirit photograph is submitted by Rev. Emil J. Schmidt, medium, lecturer and teacher; also Spiritual Councillor of the Universal Brotherhood of the Cosmic Age. The spirits manifesting over Rev. Schmidt are identified as: Left to right, lower row:—Dr. Max Schmidt, grandmother, sister Mary, Nicola the Hindu, and in the white light "Master Silverwing." Top row, left to right: Professor Johnson, Fredericka and Patrick O'Brien, Trumpet Guide. All, with the exception of grandmother are guides to Rev. Schmidt. Inquiries concerning Universal Brotherhood of

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(This account of spirit Ouina was originally published in 1895, and is a chapter from H. D. Barrett's "Life Work of Cora L. V. Richmonde." Author Harrison D. Barrett was the first President of the National Spiritualist Association.)